

But what seems quite certain is that the feast which should have been held on November 8 on astronomical grounds was first converted by the Church into the feast of St. Martin on November 11. The "Encyclopædia Britannica" tells us

"The feast of St. Martin (Martinmas) took the place of an old pagan festival, and inherited some of its usages (such as the Martinsmännchen, Martinsfeuer, Martinshorn, and the like, in various parts of Germany."

St. Martin lived about A.D. 300. As the number of saints increased, it became impossible to dedicate a feast-day to each. Hence it was found expedient to have an annual aggregate commemoration of such as had not special days for themselves. So a church festival "All Hallows," or "Hallowmass," was instituted about A.D. 610 in memory of the martyrs, and it was to take place on May 1. For some reason or another this was changed in A.D. 834. May was given up, and the date fixed on November 1. This was a commemoration of all the saints, so we get the new name "All Saints' Day."

There can be little doubt that the intention of the Church was to anticipate and therefore gradually to obliterate the pagan festival still held at Martinmas, and it has been successful in many places, in Ireland, for instance; at Samhain,¹ November 1 "the proper time for prophecy and the unveiling of mysteries; . . . it was then that fire was lighted at a place called after Mog Ruith's daughter Tlachtga. From Tlachtga all the hearths in Ireland are said to have been annually supplied, just as the Lemnians had once a year to put their fires out and light them anew from that brought in the sacred ship from Delos. The habit of celebrating *Nos Galan-galaf* in Wales by lighting bonfires on the hills is possibly not yet quite extinct."

Here, then, we find the pagan fires transferred from the 8th to the 1st of November in Ireland, but in the Isle of Man this is not so. I will anticipate another reference to Rhys by stating that Martinmas had progressed from the 11th to the 24th before the change of style had brought it back, "old Martinmas," November 24, being one of the best recognised "old English holidays," "old Candlemas" being another, at the other end of the May year, which had slipped from February 2 to February 15 before it was put back again.

With regard to the Isle of Man Rhys writes² that the feast is there called Hollantide, and is kept on November 12, a reckoning which he states "is according to the old style." The question is, are we not dealing here with the Martinmas festival not antedated to November 1? He adds, "that is the day when the tenure of land terminates, and when serving men go to their places. In other words it is the beginning of a new year." This is exactly what happens in Scotland, and the day is still called Martinmas.

There is a custom in mid-England which strikingly reminds us of the importance of Martinmas in relation to old tenures, if even the custom does not carry us still farther back. This is the curious and interesting ceremony of collecting the wroth silver, due and payable to his Grace the Duke of Buccleuch and Queensbury, on "Martinmas Eve." The payment is made on an ancient mound on the summit of Knightlow Hill, about five miles out of Coventry, and in the parish of Ryton-on-Dunsmore. One feature about this singular ceremonial is that it must be observed before sun-rising. The money is now paid as a sort of high-

way rate for the privilege of using certain roads in the Hundred of Knightlow, and, according to the ancient charter, the penalty is a fine of twenty shillings for every penny not forthcoming, or the forfeiture of a white bull with red nose and ears. There are no defaulters nowadays, and if there were it would certainly be difficult, if not impossible, to find a beast answering the above description, as this breed of cattle has become extinct. When the short ceremony is over, those taking part adjourn to a wayside inn, and there with glasses charged with hot rum and milk they toast the Duke's health.

NORMAN LOCKYER.

AN AUSTRALIAN STORY BOOK.¹

SHOULD any reader of NATURE desire to give a Christmas present to a boy or girl he might do much worse than buy Mrs. Jeanie Gunn's little book, but before parting with it he should himself look through it. The author has a great sense of humour, and seizes on salient features of native life and describes them in a few words; these gifts, combined with a real sympathy with the blackfellow, have enabled her to write a little book that is full of human interest. This is not an ethnographical treatise, and no matters are gone into in detail, yet the reader will learn somewhat of the life of Australian aborigines and of their relations with the white man, and if he should not acquire any deep knowledge he will have nothing to unlearn, and that is something to be thankful for.

A few examples culled at random will give a good idea of this most excellent little book.

"The blacks' sign language is very perfect. They have a sign for every bird, beast, fish, person, place and action. They have long talks without uttering a word. There are many times when a blackfellow must not speak, unless by signs. For instance, if he is mourning for a near relative, or has just come from a very special corroboree. Often he must keep silent for weeks, and occasionally for months, and it is because of this and many other reasons that the sign language is so perfect. Everyone can speak it, and everyone does so when hiding in the bush from enemies, and then there is no fear of voices being heard."

"It is very wonderful, but then the blacks are wonderful. To have any idea of how wonderful they are, you must live among them, going in and out of their camps, and having every one of them for a friend. Just living in a house that happens to be in a blackfellow's country is not living among blacks, although some people think it is."

"I had plenty of Eau de Cologne, and used it freely. One day when Bett-Bett smelt it, as I was sprinkling it over my dress, she screwed up her little black nose, and after half-a-dozen very audible sniffs, said—'My word, Missus! That one goodfellow stink all right!'"

"Anyone can 'sing magic,' even lubras, but of course the wise old magic men do it best. It never fails with them, particularly if they 'sing' and point one of the special Death-bones or Sacred stones of the tribe. Generally a blackfellow goes away quite by himself when he is 'singing magic,' but very occasionally a few men join together, as they did in the case of Goggle Eye. . . . Of course the man who has been 'sung' must be told somehow, or he will not get a fright and die. There are many ways

¹ "The Little Black Princess: A True Tale of Life in the Never-never Land," By Jeanie Gunn. Pp. vii+107; illustrated. (London: The De La More Press, 1905.) Price 5s. net.

¹ Rhys, "Hibbert Lectures," p. 514.

² "Celtic Folklore," p. 315.

of telling him, without letting him know who has 'sung' him; but the man who leaves the bone about must, of course, be very careful to destroy his own tracks. Have you ever heard of faith-healing? Well, dying from bone-pointing is faith-dying! Goggle Eye, after he had found the bones lying about, knew exactly what was going to happen to him—and of course it did."

"You cannot change a blackfellow into a white man, if you try; you only make a bad, cunning, sly

Medical Service in 1884. Three years after his arrival in India he was nominated curator of Calcutta Herbarium; in 1895 he became professor of botany at the Medical College, Calcutta, and superintendent of the Royal Botanic Garden there, and in 1898 he was appointed director of the Botanical Survey of India. He is forty-eight years of age.

THE German Anatomical Society has decided to erect a memorial of its honorary president, the late Prof. Albert von Kölliker. The memorial will be erected in Würzburg, with which the famous teacher and investigator was intimately associated.

PROF. E. RIECKE, professor of experimental physics and applied electricity in the University of Göttingen, and also director of the Physical Institute, celebrated his sixtieth birthday on December 1; whilst Prof. R. Fittig, emeritus professor of chemistry of the University of Strassburg, celebrated his seventieth birthday on December 6.

THE committee appointed to carry the proposal of a memorial to the late Prof. Virchow into execution has now,

we learn from the *British Medical Journal*, a sum of 4000*l.* at its disposal. Of this amount, 1800*l.* has been contributed by subscribers and 2200*l.* by the city of Berlin. Three prizes, of the value respectively of 150*l.*, 100*l.*, and 50*l.*, are offered for the best design of a memorial. Drawings must be sent in before April, 1906.

THERE is a movement on foot in German chemical and technical circles to erect a statue in Freiburg, Saxony, to the memory of the late Prof. Dr. Clemens Winkler, who was professor in the Royal Mining Academy at Freiburg, and died in Dresden last year. The proposed memorial is to take the form of a large block of granite decorated with a medallion picture of the deceased investigator and a short account of his life's work.

THE French Académie des Inscriptions et Belles Lettres has elected Dr. Arthur Evans, keeper of the Ashmolean Museum, and Mr. Barclay, head keeper of the department of coins and medals in the British Museum, corresponding members of the academy.

THE thirteenth meeting of the International Congress of Prehistoric Anthropology and Archæology will be held at Monaco, under the patronage of Prince Albert the First, on April 16-21, 1906. Particulars as to the congress may be obtained from the general secretary, Dr. Verneau, 61 Rue de Buffon, Paris.

At a meeting of the British committee for the Marseilles International Exhibition of Oceanography and Sea



FIG. 1.—Tree-burial, south of the Roper River. From "The Little Black Princess."

old blackfellow. I don't mean you can't make a blackfellow into a better blackfellow. I know that can be done, if he is kept a blackfellow, true to his blackfellow instincts."

A. C. H.

NOTES.

THE Nobel prizes in science have this year been awarded as follows:—The prize for physics to Prof. P. Lenard, of the University of Kiel, for his investigations on kathode rays; the prize for chemistry to Prof. Adolf von Bayer, of the University of Munich, for the development in organic chemistry and chemical industry resulting from his works on organic colouring matters and hydro-aromatic compounds; the medical prize to Dr. Robert Koch, for his discoveries in connection with tuberculosis. The prizes, consisting of a sum of about 7700*l.*, an illuminated diploma, and a gold medal with an appropriate inscription, were presented by King Oscar on December 10 at the annual ceremony in commemoration of the founder of the institution.

THE following note appeared in the *Times* of December 7:—Sir William Thiselton-Dyer, whose resignation of the post of director of the Royal Botanic Gardens at Kew is announced, has held that appointment since 1885, and for ten years—1875-1885—before his promotion he was assistant director. His successor, Lieut.-Colonel David Prain, had a distinguished university career at Aberdeen and Edinburgh before he entered the Indian

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